[581] Dutemõdednige (b1), say the Nambikwara men; "it is a good
582 thing to marry." But it is not easy. The ideal marriage is the one which gives a "young and pretty woman" (monoduinuẽre, b1) whose virginity one will have (to break the hymen: tayorotige, b1). But such women are precisely the ones who are claimed by the chiefs or shamans, and only a few young men will have a chance to obtain such wives. The others are condemned to a long period of celibacy
[838] which they will break by having sexual relations with their brothers-in-law, or else they will marry an "old woman" who cannot have sexual relations (tiroanebiriere, b1), one who is widowed or repudiated, whom no one wants. Such marriages are not rare among the Nambikwara, and are explained by the fundamental economic role of the couple which we have already commented on. But they are not permanent. When the young man feels his position in the group
582 strengthened, or when a better occasion is presented he abandons
586 (amnjotige, b1) his old wife to take another (ulamtunjotige, b1) who
●587 is younger and more seductive. It happens that a man thus marries three or four wives successively before considering himself satisfied.(1)

[71]

1. Here also, the documents of the 16th century relating to the Tupi support the comparison: ".... at times they take some old woman from whom they do not expect children, because there are no others, only so that they will cook the food, since they have no mother or sisters-in-law to take care of them, thus they are cared for, and are contented at present time with some old woman by whom they are always well treated and then taking other women by whom they have children later, either leaving the first wife or keeping her, if she wishes, for the reason mentioned above." (Anchieta, loc.cit., p. 260-261).

The repudiated woman [111] goes to live with her parents if they are still living, joins up with another man if she has the opportunity or even remains her former husband's fire, whose existence she shares and whose tasks she participates in, but in a slightly inferior position. Such is the position of b3 in the household of her ex-husband B1. Another method of obtaining the young woman desired consists of
836 seducing her, even if she is married. Adultery and more generally sentimental intrigues are very frequent among the Nambikwara.

621 Elótasu band. This is the custom among all the Eastern Nambicuara bands.

601 The kinship terminology belongs to the bifurcate merging type. The term *tayántasu* (grandfather) and the term *quatakáinisu* (grandmother) are extended to the brothers and sisters of one's grandparents. The term *awinisu* (father) and the term *ahakinisu* (mother) are extended to father's brother and mother's sister, respectively. Father's sister is termed *ahainusu* and mother's brother *asúnusu*. A man calls his older brother *akandnusu*, his younger brother *dawáidnisu*, and his sisters *awáidnasu*, these terms being extended to parallel cousins. The terms for son (*akirdru*) and daughter (*akenéru*) are extended to the children of a man whom ego calls brother. The terms for sister's son and daughter are *asutitu* and *asintu*, respectively, these terms being extended to the children of anyone whom ego calls sister. The term for male cross cousin is *asúkisu* and that for female cross cousin, *dazisu*. There is just one term for grandchildren, *quatasdiserawa*.

The only affinal kinship terms which we could obtain were the terms wife (*azisu*) which bears a close relationship to female cross cousin; husband (*amezdisu*); and the terms for father-in-law (*asúnusu*), and mother-in-law (*ahainusu*), which are identical to the terms for mother's brother and father's sister. Whether women employ different kinship terms was not ascertained owing to the fact that the women refused to discuss the matter and the male informants persisted in going to sleep when the subject was broached.

582 The kinship terminology supports the statement made by the Nambicuara that cross-cousin marriage is preferred. Excepting one Elótasu woman all the wives in Julio's band were Waklítisu and cross cousins of their husbands. At the death of
587 the husband the wife and children pass to the
768 deceased husband's brother. Women sometimes marry their mother's brothers. Residence is patri-
591 local although when marrying a woman from another band, the man sometimes remains with his wife's band for a while. Band membership, as has been stated, is determined by matrilineal descent.

622 The powers of the chief are limited to leadership in such activities as hunting, planting, trade, and ceremonies. Raids, although organized by the chief, are not led by him. The chief admon-

881 baked manioc and other food which they have been preparing. When the messenger leaves with the food it is a sign that the men will return to camp after sunset.

[302 Before the men arrive the women wash the girl and paint her with a mixture which includes latex 314] from the rubber tree. A series of dots are painted on her face, breasts, abdomen, and thighs (pl. 6, *c* and *d*). When the men come in they dance in front of the girl's hut. She then comes out and is given a name and everyone tries to give her a necklace or some other object. During the night men and women join in the dance, holding hands and dancing in a circle, the dance steps being stamped out with the right foot in the direction in which the circle is moving. A special puberty song is also sung.

881 The Nambicuara tell of a strange medicine
841 known only to the shamans which is given to girls
278 during the puberty ceremony. It is a blue liquid which, when taken internally, stops menstrual bleeding for the remainder of the girl's life. The Wakítisu claim that they do not use it but that the other Eastern Nambicuara band do. The missionaries informed me that the Kitânrbu use this medicine, and the missionaries seemed to think that it was effective.

MARRIAGE

582 There is no special marriage ceremony, for
585 when young people go through the puberty rites they are ready for marriage and a mate is selected for them by their parents. The young man, who
584 is to become the husband of a girl just out of
585 seclusion, goes to her parents and helps his future father-in-law build a small hut, and when it is finished the young man tells the girl to come out hunting with him. She takes a burden basket and they go off into the woods. In the afternoon the man builds a fire and tells the girl to prepare some food and honey. After the food has been eaten he tells the girl to come and lie beside him near the fire. She is supposed to resist and he takes a stick and threatens her. He then has sexual intercourse with her, and when they come back to camp that night they are accepted as a
● [587] married couple. When wives are acquired by inheriting the widow of a brother or by abduction from other bands, no ceremony is held.

[P. 104 (A)]